The trayne Souldier.

A SERMON PREACHED

Before the worthy Societie of the Captaynes and Gen*tle men that exerciſe Armes in the Artillery Garden.*

At Saint *Andrew-vnderſhaft* in London. *Aprill.* 20. 1619.

BY *I. Leech.*

I. KING. 20. 11.

Let not him that girdeth on his harneſſe boaſt as he that putteth it off.

LONDON
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BRITISH MUSEUM

TO THE HEROICK AND TRVLY HONOVRABLE, GENERALL CECILL.

THat in the publiſhing of this Sermon I haue thus aduenturingly preſumed to front it with your name: others happily may queſtion, your ſelfe wonder. Sufficeit, that I can ſay of my Dedication, as our prudent Souerain of his (if at leſt I may dare with ſo vnworthy and rude a hand, to pluck a leafe from that royall Tree, & ſticke it in mine owne garland) that yet I haue obſerued a decorum in the doing of it. The renowned fame of your military ſcience and heroicall valour, reported and confirmed vnto the world, by the mouthes of ſo many witneſſes, ſufficiently

In his Maieſties preface to his meditation vpon the Lords praier.

ficiently assures me that you haue an interest in this argument, *and are therefore a meete person to whom I may make my dedication.*

For mine owne particular; I doe ingenuously confesse, that to your noble selfe I am altogether an immeriting stranger. Yet seeing by the prouidence of God, you were an Auditor at this Sermon; and that it then pleased you to lend it your patient attention, afterward your fauourable approbation; loe now for a complement vnto both, I am further bold to craue for it your gentle patronage and protection. Which if I may obtaine, I shall not cease to pray for you, that you may long continue an honour, and ornament to your truely noble familie; nor in any Christian seruice refuse, to be alwayes

At your honourable
command,

I. Leech.

TO
THE RIGHT WORSHIPFVL,
And well accompliſht *Gentleman, maſter* Hugh HAMMERSLEY *Sheriffe of* LONDON, *and Preſident of the Artillery Society.*

TO THE WORTHY,
and valorous, Captaine BINGHAM, *their vnderſtanding Leader.*

AND

TO ALL THE REST
of that famous Societie, Captaines, Aſſiſtants, and Gentlemen, profeſſing and exerciſing Armes.

WORTHY GENTLEMEN,

THE vſe of *Muſicke* in the warres, is partly to direct the *Souldier*, partly to encourage him. Such I wiſht this

this *Sermon* when I preacht it. Beſide the direction of it for the fighting of ſpirituall battailes; That it might be as *Muſicke* to encourage you in your other warlike preparations, and to breathe ſome little life into your generous ſpirits, though already brauely actuated with reſolution and valour.

It was yours from the beginning, and againe I make it yours. Yours in the bud, and yours in the fruit; in the ſeed yours, and yours in the harueſt. What you left ſcattered in the firſt reaping, you may now gleane vp againe, and not looſe an eare in a furrow, if any way ſeruiceable for your vſe.

Of your fauourable acceptations I doubt not, comming from one that wiſhes a great deale of honour and happines, to euery member of your Societie, and to all your worthy deſignes. The poore *Paynter* could write vpon his *Table*, when he had embelliſht it with the pictures of many rich Iems, *Vellem & hæc.* My *velle* is the ſame with his. I wiſh I could adde *reall* encouragements, to theſe *verball* that I giue you. But it muſt ſuffice me to do as ſome *Grecians* were ſaid to do, in their ſacrifices to *Hercules*. They ſhould haue

haue offered to him, *Oxen* and *Sheepe*. Wanting at that time, they were faine to offer *Melons* and other fruites, cutting them into the shapes of *Sheepe* and *Oxen*, and fixing to their bodies little stickes of wood, artificially representing legs and feete; Such were the testimonies of their deuotion and zeale, and such the ieiune oblations, with which here I present you.

In what euer they be defectiue, I shall endeuour to supply it, by my praying to God for you, as *Moses* prayde for the *Israelites*; Alwayes when they *went forward* in the Campe, that he would *rise vp* before them; alwayes when they *rested* that he would *returne* to them. So may he alwaies *rise* and alwayes *returne* vnto you both in your *remouings* & in your *restings*. And the Lord make you all; (*Captaines* & *Souldiers*, *Leaders* and *Followers*) such as the good *Centurion* was in the *Gospell*; such as the good *Cornelius* was in the *Acts*, deuout men, fearing God, & full of faith & good works. Then shall fiue of you be able to chase a hundred of your enemies, and a hundred of you to put ten thousand to flight.

Your fellow-Souldier in the battailes of our Lord Iesus,

I. LEECH.

The trayne Souldier.

A SERMON PREACHED

Before the worthy Societie of the Captaynes and Gentle-*men that exercise Armes in the Artillery garden.*

HEB. 12. 4.

You haue not yet resisted vnto Bloud.

WHich text of Scripture if any thinke vnfit for this Assembly, as if there were some hint of *exprobration* in it, rather then of *encouragement* or *direction*: let my ingenuous defence bee

accepted. For matter of *direction*, I held not that so fit an argument for me to make choice of. Though there were fit matter for it in the Text, yet I were not fit for it. Who am I to giue *direction* in matters of *Military discipline*? I remember what *Tullie* writes of *Phormio* in his Booke *de Oratore*; When he made the Oration before *Hannibal*. *Hannibal* was one of the braueſt captaines of the world. He told *Scipio*, he held *Alexander* the beſt; *Pyrrhus* the ſecond; himſelfe the third: but he ſhould haue held himſelfe beſt, if he could haue ouercome *Scipio*. *Scipio* was well content with what he ſaid, becauſe hee ſaw that he neither contemn'd him, nor compard him, but left him peerleſſe in his cenſure. *Phormio* being to plead before *Hannibal*, he vndertooke to giue inſtructions, about the ordering of Campes, the muſtering of Souldiers, the marſhalling of armies; and he did it very flouriſhingly.

Plutarch in vita Hannibal.

ly. *Hannibal* was aſkt how he likt the Oration. He anſwerd, *multos ſe deliros audiviſſe*, that he had heard many dotards in his dayes, but none that doted like *Phormio*: A man that had neuer ſeene the warres in his life, yet would teach him to be a Warriour, that had beene traind vp in feats of armes from his youth. To auoid that *Indecorum* therefore, I needed not a text of *direction*.

Cic. lib. de Orat. 2.

For matter of *exprobration*; be it as farre from me as from the *Apoſtle* himſelfe. But ſure in this honey, there is none of that ſting. Beloued, I come not to *vpbraid*, but to *encourage*. If I thought any *viper of enuie* would offer to leape vpon my hand, I ſhould doe what I could to ſhake him off into the fire. That which ſeemes *ad exprobrationem*, is indeed *ad excitationem*. It is all to excite, nothing to vpbraid. So the *Apoſtle* v-ſeth it, and ſo ſhall I be bold to apply it.

Theophyl. in locum.

Theophylact well obſerues, that he hath two ſorts of arguments, for the encouraging of theſe Chriſtians, to make them reſolute Souldiers in Gods battles. The firſt drawne from that which *themſelues* had ſufferd. The next from that which *others* had ſufferd. You haue the firſt in the 10. of this *Epiſtle*, verſe 32. Hee ſpeakes of a *fight* there, a *fight of afflictions*; a *great fight of afflictions*, which they *themſelues* had endured: And he bids them call it to remembrance, *vt ſe ipſos imitarentur*, that they might be ſtill like themſelues, and goe on as they had begun. The next is here in this Chapter; Here he propoſeth vnto them that which *others* had endured, ſhewes that their ſufferings were not yet like the ſufferings of *others*, (for others *had reſiſted vnto bloud*; ſo had not they:) and this he preſſeth *vt ne extollerentur*, that they might not glory or *preſume* vpon themſelues, but in ſtead of *preſuming*

ming vpon any thing that was past, learne rather to *prepare* for the trials that were to come. In this then, as well as in that the *Apostle* coucheth a motiue of excitation and encouragement: In *this* when he tels them what they had *not resisted*, as well as in that, when hee telles them what they *had endured*. Because they had already *endured* somthing *themselues*, he exhorts them to bee constant as they had beene. Because they *had not yet resisted* so much as *others*, he excites them to *prepare* for what might be. *You haue not yet, &c.*

They be two things that the *Apostle* principally aymes at.

1 *An intimation of the merey that God had shewen:*

2 *And an incitation to the dutie that they should learne.*

First, It was a *merey of God* to them, that being cald to the Christian profession, and liuing (as they did) in a time of persecution, they had not

Gerran.

yet drunke of the bitter cup, not tasted of the *bloudie tryall*. Something they had suffered for Christs sake, and a while they had stood it out, *vsq; ad rerum amissionem*, as one sayes; peraduenture to the losse of their substance; yea but not *vsq; ad sanguinis effusionem*, not to the shedding of their blood. For that, God had beene fauourable to them. Their *blood* was not spilt, though their *substance* were spent. It had not cost them their *liues*, though they hadde lost their *goods*. Here was the *Intimation of GODS mercie*.

But now in this *Intimation*, there is an *Incitation* also. For from this which they had not done, the *Apostle incites* them to prepare for what they might doe. Tis true; They had *not yet* beene cald to any *bloudie battle*. But though they *had not*, were they sure they *should not*? Whether they should or no, he would haue them to prepare; for by *preparing* against a danger,

danger, we doe ſometime *preuent* a danger.

In teaching them this, he teacheth them three things.

1. *To what manner of conditiō they were cald.*

2. *In this condition, what manner of conflict was required.*

3. *In this conflict, what time of continuance was expected.*

Firſt. To what manner of *condition* they were called?

To a kinde of *Martiall* or *Military condition*. They were called to be *Warriours* & *Souldiers*. He that heares of *bloud*, and of *reſiſting vnto bloud*, he will eaſily conceiue that.

Secondly, in this *condition*, what manner of *conflict* muſt they vſe? It muſt be *a conflict of reſiſtance*; impliing, that *aſſaults* would be made vpon them, and therefore that when the enemie offerd to *aſſault*, they ſhould be in a readineſſe to *reſiſt*.

Laſtly, for the *vſq;* How long is

it expected, that they must continue in the *conflict*? *Vsq*; *ad finem*, sayes our Sauiour: It must be to *the end*. Matth. 24. 13. *Vsq*; *ad sanguinem* sayes the *Apostle*: It must be to *bloud*, if God will haue it to be *a bloudie end*. They be not a few *resistances* that can crowne vs, nor a few *losses* that must excuse vs. The *resistance* must be *finall*; the *losse totall*. We must be willing to loose all; all for Christs sake, our friendes and freedomes, lands and liuings, lymbes and liues. No *nil vltra* till then.

You haue not yet resisted vnto bloud. *You haue not*, sayes the Apostle. But though you haue not, *others* haue. Looke what hath happened vnto others, the same may happen vnto you. You haue not *yet*, sayes the Apostle. But though you haue not *yet*, you may *hereafter*. *Hodie mihi, cras tibi*; It is my turne to day, it may be yours to morrow. You haue not *yet resisted* sayes the Apostle. *Persisted*

you

you haue a while, you haue continued and gone on in your Christian *profession*. But *resisting* you haue not yet beene put to. You haue not yet beene encounterd with any strong *opposition*. Or you haue not yet resisted *vnto bloud* sayes the *Apostle*. Some *resistances* you haue made perhaps, sufferd some labours, some losses. Yea but still your life hath bin giuen you for a pray; you neuer came into a *bloudie Skirmish*. Ther's the valour of a Souldier to be tryed. *Skin for skin, and all that a man hath* Iob 2. 4. *he will part withall, for the sauing of his life*. Perhaps it is your life that God will haue you to lay downe; it is a *bloudie sacrifice* that hee lookes for. As you haue beene baptisde with *water*, he will haue you baptisd with *bloud*. This you must expect; for this you must prepare.

I haue shewen you the frame of the *Apostles* argument, taken all the peices of it asunder as you see. I must now

now ſet it together againe, and into euery ioynt of that faſten a peice of mine owne. Mine ſhall anſwere his as *face anſwers face*. The Apoſtle in his argument borrowes from *Souldiers*, and applyes it to *Chriſtians*. I hope I may take what he borrowes, and when it hath done ſeruice vnto them, bring it home vnto you. The *reſiſtance* and *blood* that he ſpeaks of, he meanes it not in the *literall* ſence, but in the *ſpirituall*. I will firſt handle it in the ſence that he meanes it, and when I haue done with it in his, I will fit it to ours. It ſhall haue his vſe in the *letter* as well as in the *Allegory*. So with one labour I ſhall diſpatch two workes, with one hand ſpyn two threds; I ſhall draw the ſword both for *God*, and for *Gideon*. Something I ſhall commend vnto you that may accommodate you for the *ſpirituall* warfare; teach you to be good Souldiers, vnder that *Captayne*, ſpoken of in the beginning of the

the Chapter, τὸν ἀρχηγὸν τῆς πίστεως; Christ Iesus, the *Captayne of our faith*: And something I shall say for the exercise of this *bodily*, this *worldly* warfare, and the necessary preparations therevnto pertaining; that you may bee good Souldiers likewise for your *Prince* and *Countrey*, if GOD will haue a tryall of your seruice; though therein I confesse rather as an *Encourager*, then as a *Teacher*. Verse 2.

The two principall points that I began with, I hope you haue not yet forgot. Those are as the *two staues* put into their *two rings*, vpon which the *Arke of my discourse* must be carryed. First, An *Intimation of GODS mercy*: For that the Apostle notes when he sayes, they had *not yet resisted vnto bloud*. It was *Gods mercie* they had not. Then, *an Incitation of them vnto their dutie*. For though they had not *yet*, they might *afterward*. And what better wisedome then to prouide against after-inconueniences? Of

Of *Gods mercy first. You haue not yet resisted.* Sure this was a great *mercy* of God to these Christians, considering how it had pleased him to deale with others. Looke but the former *Chapter*, and there you shall reade of others that had *resisted.* It is a glorious Chapter, where the *Apostle* brings in *Faith* riding in a Chariot of triumph with a Crowne vpon her head, and a troupe of Souldiers attending her in their rankes and orders. They come out in their two bands. The first all in *white*, like him vpon the *White Horse*, *Apoc.* 6. There was a *Bow and a Crowne giuen him, and he went out to conquer.* The next all *in red*, like him vpon the *red horse* in the fourth *verse* of the same *Chapter.* He had power giuen him to *take peace from the Earth, and to kill with the Sword.* Both of them *conquered* by their *Faith*: That is sure; both they of the *White band*, and they of the *Red.* But the one *Ardua operando*, the

the other *Difficilia ſuſtinendo*; the one by acting heroically, the other by ſuffering couragiouſly. And therefore marke how the *Apoſtle* brings them in, at the 36 *verſe* of that *Chapter*. Hee brings them with their colours torne, their plumes rent, their ſwords hackt, their armes batterd, their fleſh gaſht, their limbes burſt, their bodies wounded and ſcard. They haue brands and markes vpon them, of *racking*, *torturing*, *hewing*, *ſtoning*, *ſcourging*, *impriſoning*: Theſe were warriours indeede, one might ſee theſe were come from a battell, where there had beene *tumbling of garments in bloud*. Theſe had ſtoutly *reſiſted vnto bloud*. Looke vpon theſe ſaith the *Apoſtle*; *You haue not thus reſiſted*. Eſa. 9. 5.

Nay, looke but the beginning of this *Chapter*. There is *Vnus inſtar omnium*, one that may ſtand for all. No *Souldier* of the band, but the *Captaine* of the band; the *Captaine* & *Crowner* of

of our Faith; looke how hee reſiſted. When wee looke at him, wee may aske as the *Prophet* did, and wonder as we aske; *VVho is this? This that comes vp from Edom, with red garments from Bozrah? His garments are all red, and his apparell like one that had troden the wine preſſe: The blood is ſprinckled vpon his apparell, and all his garments are ſtained.* If euer there were *bloudy reſiſtance*, it was when *Chriſt* fought the battell. He *reſiſted* with a witneſſe, *reſiſted vnto bloud*; and that more then once or twice.

Eſa. 63. 1.

I name not the blood of his *circumciſion*. That was in *Præſepio*, when he lay but in the *Cradle*, in the *Cratch*, you will thinke it was but weake *reſiſtance* he made then: But that at his *death and paſſion*, when he was put to ſtrong and violent *reſiſtances*; firſt, in *Horto*, then in *Pratorio*, then in *Patibulo*. In *horto*, in the *Garden*; there he reſiſted; there his *agony* drew *bloud* from him, it caſt him into a ſweate; he

he ſwet till he dropt, ſwet till he *bled*. They were *Grumi ſanguinis*, θρόμβοι αἵματος, ſaith the Text, thicke drops of bloud, that trilled from his bodie to the ground. Then in *Pretorio*, in the *Iudgement Hall*; there hee reſiſted: There the *thornes* and the *whips* drew blood from him. They platted a wreath of *thornes* vpon his head, and his bodie they all ſcourged with *whips*. How could the blood but guſh out being ſo mangled, ſo rent with *whips and thornes*? Finally, *In Patibulo*; vpon the *Croſſe*, there he *reſiſted*: There the *nayles* & the *ſpeare* drew *bloud* from him; the *nayles* from his hands and feete, the *ſpeare* from his ſide. It was *precious bloud* he ſhed then. The loſſe of that, coſt him the loſſe of his life. So here was another that *reſiſted vnto bloud*, and this infinitely excelling thoſe that were before. Thoſe before, they were but *Serui*, though *Sancti*; though *Saints*, yet but *Seruants*. This the *Prince of*

our

our ſaluation, the *Sonne of the Father*, the *Lord of glory*, the *heire of all things*.

In oppoſition vnto both theſe, the *Apoſtle* tels the *Hebrewes*, that *they had not thus reſiſted*. Not *they*, though *others*; not *they*, though *Chriſt* himſelfe. So intimating that God had dealt more fauourably with *them* then with *others*; yea, more fauourably with *them*, then with his owne Sonne, *whom he ſpared not, but gaue vnto the death*. That immaculate and bleſſed Sonne of his, that was *in all things without ſinne*; yet not *Sine flagello*, though *Sine peccato*: though without ſinne, not without ſuffering; but he ſuffered, and *reſiſted*. *Reſiſtendo ſuſtinuit, ſuſtinendo reſtitit*: In *reſiſting*, hee ſuffered; in ſuffering, he *reſiſted*: Hee *reſiſted vnto bloud*. And why was all this? this that they ſuffered? this that hee ſuffered? why but to teach theſe *Hebrewes* a leſſon of *patience* and *thankefulneſſe*? *Patience*

Rom. 8. 32.

Heb. 4. 15.

ence to endure that which God did inflict: *Thankefulneſſe*, for not being put to endure that which God might inflict.

Was this for the *Hebrewes* onely, and is it not for vs alſo? Yes, euen for vs alſo. The *Doue* hath long ſitten vpon our *Arke* with an *Oliue branch* in her mouth. The *Goſpell* hath long flouriſht among vs, with a great deale of happineſſe and freedome. Many, many yeers together, we haue ſtood and ſetled vpon our lees, and not beene *poured out from veſſell to veſſell.* We haue ſeene *Truth* & *Peace* met together in our Church, liued in the *Halcyon-dayes* of the World, when no tempeſt hath troubled the face of the water. *God hath not dealt thus with euery Nation*; not with our *Fathers* before vs, not with our *neighbours* about vs. Can thoſe *Marian-times* bee yet forgotten, when the poore perſecuted *Church*, like the *Woman*; *Reuel.* 12. 14. was faine to get her

Ier. 48. 11.

her *the wings of an Eagle, and to flie into the wildernesse*, lest the *Dragon should deuour the children of which shee trauailed*? When in this very *Citie* which is now a *Sanctuary for religion*, there were stakes of Martyrdome continually flaming, and *the bloud of the Saints shed in the streets of it!* Such were the dayes of our *Fathers*; But we haue *not so resisted*. Can we at this instant bee insensible of what our neighbouring Nations do beare and groane vnder; Those in *France*, those in *Bohemia*, and in other Countries about vs? They be like *men that sleepe in the top of a Mast*; enuironed with feares, and encompast with dangers. Though they haue the *foode of the Gospell*, yet it is like the *Iewish Passouer* vnto them; They are faint to eate it with the *bread of trembling*; and with the *sweete flesh* that is giuen them, a great many *bitter hearbes* there bee mingled. Few yeares, few moneths, but some bloudy sacrifices are offerd

Pro. 23 34.

to

to appeaſe the fury of their Perſecutors. Such be the tryals of *our brethren*: But we haue not ſo *reſiſted*.

Heare then *oh Iſrael*, what it is that God requires at thy hand for this his lenitie and long ſuffering; What *patience* he requires; What *thankfulnes* he requires. Did I ſay *what patience*? Alas, *Nunquam eſt Patientiæ virtus in proſperis.* There is no vſe of *patience*, while the times are proſperous and peaceable: Till the Steele ſtrike vpon the flint, who can tell what ſparkes of fire will flie out; If once we be put to the triall, then let *patience* haue her worke. Then confeſſe, it is but little thou endureſt, conſidering how much thou deſeru'ſt: *Si bene conſideratur culpa, patienter toleratur pœna.* If we conſider well of our ſinne, wee wil eaſily ſubmit to the puniſhment: And the puniſhment we ſuffer then, it ſhall not be *Pœna* but *Pœnitentia*, rather penitence for ſinne, then puniſhment of ſinne. Acknowledge

Greg. in Moral.

then thy ſuffering is but little (though much, yet but little) conſidering what others before thee haue ſuffered, eſpecially conſidering what the *Lord Ieſus* himſelfe hath endurd. *Si paſsio Redemptoris in memoriam reducitur, nihil tam durum eſt quod non æquo animo toleratur.* The remembrance of Chriſts paſſion will helpe to mitigate any paine. And in the extremitie of all paine, let this euer bee thy comfort firſt, That whatſoeuer it be thou ſufferſt, if thou be *Chriſts*, *Chriſt* ſuffers with thee. *Patitur in te qui paſſus eſt pro te.* He ſuffers with thee who ſuffered for thee. And again. Whatſoeuer it be thou ſuffereſt, if it be *for him*, thou ſhalt haue thy reward *from him*. As he leads thee the way, ſo he will giue thee the wages. *Vtrumq; mihi es Domine Ieſu, & ſpeculum patiendi, & præmium patienti*; as moſt ſweetly S. *Bernard*. Thou art both to me oh Lord Ieſus, both an example of ſuffering, and a reward in ſuffering. In

Bern. in Canti.

In the meane time, *Thankefulneſſe, Thankefulneſſe*; That is the preſent grace that we haue need of. Though all bleſſings challenge *Thankefulnes* at our handes, yet none more then this. This I ſay, that as we haue *Evangelium pacis*, the Goſpell of peace among vs, ſo *Pacem Evangelij* the peace of the Goſpell; That none needs to *reſiſt*, becauſe none offers to *aſſault*. *O fortunatos bona ſi ſua norint*. Happie, happie we were, if we knew our owne happines. Beloued. It is not with vs as with *Dauid*. We are not conſtrained to dwell in *Meſhech* and *Kedar*. Pſal. 120. 5. We need not wiſh our ſelues *dore-keepers in Gods houſe*: Pſal. 84. 3. 10. nor enuie the *Sparrows* and the *Swallows* for their rooſting and building within the walles of the *Tabernacle*. We are daily witneſſes how *glorious the goings of God are in his Sanctuarie*. Pſal. 68. 24. Daily we doe *behold the beautie of his houſe, and viſit his Temple*. Pſal. 27. 4. We haue Pſal. 128. 5. *ſeene Ieruſalem in proſperitie all our*

life long, and peace vpon Israell. If euer therefore we forget this mercie of God toward vs, *let our right hand forget her cunning.* If we remember not to be thankfull to him for this, *let our tongue cleaue to the roofe of our mouth, yea if we prefer not this to our chiefest ioy.* And Lord, as aboue all, we desire to be thankfull for this; so aboue all, make vs still happie in this. Let the *Arke of thy presence* alwayes goe before vs; and let this *voyce of the Turtle be euer heard in our land.* If our sinnes must needes haue a scourge, yet Lord let it not bee this scourge, not the *persecuting of thy Gospell.* Let it be plague, or famine, or fire, or any thing rather then this. Till the starres fall from Heauen, let this *Manna* of heauen neuer cease to fall. Oh keepe vs in these pastures, lead vs to these waters, guide vs with this staffe, gouerne vs with this rod, let this cloud goe before vs, let this light shine about vs, and about our children

Psal. 137. 5.

Cant. 2. 12.

dren that ſhall riſe vp after vs, from generation to generation, euen vnto the end of the world; Say *Amen* to it thou *faithfull witneſſe of heauen*; and all that haue hearts to wiſh it, let them ſay, *Amen*.

I haue done with the firſt poynt; the *Intimation of Gods mercy*: That which the *Apoſtle* here would haue the *Hebrewes* to take note of, in that it pleaſed him when he had preſt out others into his battles, yet to ſpare & exempt them. He dealt by them as *Iacob* dealt by *Rachel* & *Ioſeph*, when he went out to meet *Eſau*. He put them *hindmoſt in the company*. By others, as *Dauid* by *Vriah*, when he laid ſiege againſt *Rabbah*, he put him *into the forefront of the Battell*. That they were thus fauourably dealt withall, they rather then others (others *reſiſting vnto bloud*, when they reſiſted not) it was a ſpeciall *mercy of God* toward them, and the Apoſtle would haue them to conſider it.

Gen. 33. 2.

2. Sam. 11. 15.

Consider it sayes the *Apostle*. *You haue not yet resisted vnto bloud.*

Now with the *intimation of Gods mercy*, here is also an *incitation of them vnto their dutie*. God had not yet cald them into any *battell of bloud*. True, But though he had not, were they sure he would not? Because they now dwelt in safetie, could they therefore promise vnto themselues any future securitie? If they could not, as indeed they could not (for who can *boast of to morrow, when he knows not what a day may bring forth*?) notwithstanding their present imunitie; it would be safe for them to prepare against subsequent dangers. So they should shewe themselues *prouident* indeed. For *Prouidence*, is but *Porro videns*, as the Notation giues it.

Pro. 27. 1.

To prepare for them the better, they must take into consideration these three things. 1. To what *manner of condition* they are called. 2. In this

this *condition* what manner of *conflict* is required. 3. In this *conflict* what time of *continuance* is expected. For their *condition*, it is the *condition of warriours*. For their *conflict*, it must be a *conflict of resistance*. For their *continuance*, they must *continue it vnto bloud*. So then *conditio militandi*; this is the first. *Conflictus resistendi*; this is the second. *Virtus continuandi*; this is the third.

Conditio militandi. To begin with that. The *condition* they were called to. They were called to be *Souldiers* and *warriours*. This is a point (beloued) necessarily implyed, though not literally expreſt. When the *Apoſtle* ſpeakes of *ſtriuing*, of *reſiſting*, of *reſiſting vnto bloud*, to whom can this appertaine, but to thoſe of the Military profeſſion, *Warriours* and *Souldiers*. The reſultance therefore muſt be this; *That when we are called to be Chriſtians, we are called to bee Souldiers*. And this is firſt of all for the

the *Souldiers* honour. Whosoeuer is a profest *Christian*, he is a profest *Souldier*; or if no *Souldier*, no *Christian*. You know what S. *Paul* sayes of himselfe; He sayes that he had beene in the *fight*: and that he had *fought a good fight*. He had beene a *Souldier* therefore; and so he encourages *Timothy* to be likewise; *Learne to suffer hardnesse*, sayes he, *like a good Souldier of Iesus Christ*. 2. Tim. 2. 3. Nay, and as euery *Christian* is a *Souldier*; so the whole *Church of Christ*, is as an *Armie of Souldiers*. The *Church* mililant; that is the proper attribute of it. And we find it compard to an Armie. Cant. 6. 3. *Thou art beautifull my loue as Tirzah, comely as Ierusalem, terrible as an armie with banners*. Nay, not the *Church* onely, but the *Angels* themselues, they are called *Souldiers*. A multitude of *heauenly Souldiers* praising God: *Luc*. 2. 13. Nay, not the *Angels* onely, but *Christ* himselfe; he is the *Captaine-Souldier*. The *Captaine*

2. Tim. 4. 7.

taine of the Lords hoast: Ioſh. 5. 15. Nay not *Chriſt* onely, but the *Lord God* himſelfe; Though *Deus pacis*, the God of peace; *Heb.* 13. 20. yet *vir belli*; a man of warre. *Iehovah is a man of warre, Iehovah is his name.* Exodus 15. 3.

Chriſtians are Souldiers. Looke therefore what belongs to the accoutrement of a *Souldier*; that to the furniture of a *Chriſtian.* Secondly, there are foure things that hee muſt be prouided of. He muſt haue *armes.* He muſt haue *ſtrength.* He muſt haue *courage.* He muſt haue *ſkill.*

Firſt, *Armes* are neceſſary. There is no going out againſt an enemie naked and vn-weapond. If you aske what *Armes*; let Saint *Paul* tell you; *Ephe.* 6. 11. I referre you no whither but thither. There is πανοπλια τὺ θεῦ, the *whole armour* of God; armour both *defenſiue* and *offenſiue*, both to guard our ſelues, and to foyle our enemies.

Secondly,

Secondly, with *armes*, hee muſt haue *ſtrength* too. Elſe his armes about him wil be but like *Sauls* about *Dauid*. He will not be able to weild them. Tis not bodily *ſtrength* I ſpeake of. That *auayles nothing to this combate*; No, not though our *ſtrength were as the ſtrength of ſtones, and our fleſh as braſſe*; as it is *Iob* 6. 12. It is *ſpirituall ſtrength* that we muſt get vs; I meane the *ſtrength of Gods ſpirit*; therefore cald the *ſpirit of ſtrength*. Eſa. 11. 2. Without this, we are like *Sampſon* without his lockes, and our *ſtrength* is but as the *ſtrength* of other men. What was it that *Sampſon* could not doe, as long as his *Nazarites fleece* was vn-ſhorne? The ſpirit of God was vpon him then; ſayes the Scripture. Then he could haue *rent a Lyon as one would haue rent a Kyd*; he could carry away the *gates of Azzah* vpon his backe, with the *poſtes* and the *barres* of it, he could ſlay a *thouſand Philiſtimes with the Iaw*

1.Sam.17.39.

1.Tim.4.8.

Iudg.14.6.

Iudg.16.3.

Chap. 15.15.

Iaw bone of an Aſſe. But when once the *ſpirit of the Lord* was departed from him, what was *Sampſon* more then another man ? Thus we. As long as we goe on in the *ſtrength of Gods ſpirit*, it is not *Sathan*, the roaring *Lyon* that can hurt vs ; They be not the *gates of Azzah*, the *gates of Hell*, that can preuaile againſt vs. They be not a *thouſand Philiſtimes, a thouſand tentations* that can either *diſcomfit*, or *diſcomfort* vs. But if that aſſiſt vs not, what are we more then others? We are but like *Reedes ſhaken with the winde.* If we can be therefore as S. *Paul* ſayes, *ſtrong in the Lord, and in the power of his might.* Ephe. 6. 10. We may then boaſt as Saint *Paul* does, that we ſhall be able to doe all thinges by the vertue of that power. *I can doe all things through him that ſtrengthens me.* Phil. 4. 13.

Thirdly, as he muſt haue *ſtrength* ſo he muſt haue *courage.* Without *courage, ſtrength* is nothing. What is

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a *Lions ſtrength*, with a *Hares ſpirit*? *Reſolution* and *Courage* is the beſt weapon that a man can carry into the field with him. We may ſay of it as *Dauid* of *Goliahs* ſword: *There is none to that.* Now the *courage* of a *Chriſtian*, is from the teſtimonie of a *good conſcience.* That is *murus aheneus*, It is a wall of braſſe about him: Nay, it is a *wall of fire*, to keepe off all that ſhall come neere him. *Salomon* tels vs, it will make one *bold as a Lyon*; *bold* againſt the accuſations of men, nay *bold* againſt the accuſations of *Sathan*, nay *bold* in the preſence of *God* himſelfe. *If our conſcience condemne vs not, we haue boldneſſe toward God*: 1. Ioh. 3. 21. To the braue-ſpirited *Souldier*, there is nothing more hatefull then the name of a *Coward.* If you would not be *Cowards* when you come into the field, but looke your enemie *couragiouſly* in the face, be ſure you keepe a *good conſcience* about you. Carry not *letters in your boſomes*

2. Sam. 21. 9.

Pro. 28. 1.

ſomes that will betray you into the hands of thoſe that hate you. Onely he can haue a *good courage* that hath a *good conſcience*: Elſe, as it was ſayd to *Phocas* about his high building; *Peccatum intus*; The ſinne within will ouerthrow all.

Nemo tam audax quem mala conſcientia non facit timidiſſimum.

Laſtly, with all theſe, he muſt haue *wiſedome* and *skill*. This is alſo as neceſſary for *Campes* as for *Courts*, for *Souldiers* as for *Senators*. *Armes* are to little purpoſe, *Strength* to little purpoſe; *Courage* to little purpoſe, if for the *skilful* managing of all theſe there want *diſcretion* and *wiſedome*. *Iulius Cæſar* knew it well: And therefore when he went out againſt *Afranius*, he ſaid, he went in *exercitum ſine Duce*; to an armie without a Captaine. There was a *body of ſtrength*, but there wanted a *head of skill*: But when againſt *Pompey*, then *ad ducem ſine exercitu*, to a Captaine without an Armie: There was a *head of skill*, but there wanted a *bodie of ſtrength*.

Will

Will you haue it from the mouth of an *Oracle*? haue it from *Salomon* himselfe. Eccles. 9. 13. *I haue seene a little Cittie, and a great King hath besieged it. There was a poore wise man found that deliuered the Cittie by his wisedome. Then I sayd wisedome is better then strength.* The *wisedome* that a *spirituall Warriour* must haue, he must haue it from the holy *word of God.* From the assistance of *Gods spirit*, thence he must haue *strength.* From the testimony of a *good conscience*, thence he must haue *courage.* From the direction of *Gods word*, thence he must haue *wisedome.*

Oh therefore acquaint your selues with the holy *word of God*, and get to be familiar in the rules of it. As it will make you wiser then your *Elders*, wiser then your *Teachers*, so *wiser then your enemies.* The *Enemie* himselfe you see, knowing of what power the word is, he does often make vse of it. But as it is sayd of

Psal. 119. 98.

Epaminondas

Epaminondas that he drew the Darts out of his owne bodie, which the *Lacedemonians* had throwne at him, and threw them backe againe to the wounding of the *Lacedemonians*; so the Darts which the *Enemy* throwes at vs, when he fights against vs with the *word*, by the *skilfull* vse of it we may learne to retort them vpon him againe, and so beate him out of the field with his owne weapon. There is no *Enemy* can come against vs but this will put him to the foyle. It will teach *our hands to warre, and our fingers to fight.*

Plut. in vita Epaminon. Sic & Brasidas, hastâ è suo extracta corpore cum ipsum perculit ac necuit, à quo in ipsum fuerat missa. Apud Plut. De his qui sero a numine puniuntur.

You see the *condition* of a *Christian*: He is a *Souldier*. Next, see the *conflict* that he maks. From the word ἀγωνισμὸν, it is a *conflict of resistance*. And this is the second point that I considered of: *Conflictus resistendi*; *Resistance* presupposes an *assault*: For vnlesse there bee *assaults* offered vs, what need wee to resist? I demand therefore; Who be they that *assault*

vs? Beloued, we are ſubiect to a two-fold *aſſault*: *An aſſault of Sinners*, *An aſſault of Sinne*. The Apoſtle mentions both: That of *Sinne*, in the latter end of this verſe; *We ſtriue againſt Sinne*: That of *Sinners*, a little before in the precedent verſe; Where hee ſayes of Chriſt, that he endured the *contradictions of Sinners*. Indeed *Chriſt* had *Sinners to reſiſt*, but not *Sinne*. *Sinne* could make no *aſſault* vpon *Chriſt*: for as in life, ſo in nature he was pure and vndefiled. We haue to *reſiſt* both; both *Sinners*, and *Sin*. The way to *reſiſt Sinners*, is by *not reſiſting*. The way to *reſiſt Sinne*, is by *not conſenting*. If malicious and wicked *Sinners* do at any time *aſſault* or ſet vpon vs, either with the *ſword of Iſmaell*, a reviling tongue; or with the *ſword of Eſau*, a perſecuting hand; what haue we to doe? Not to *deſiſt* from our innocence, nor to *reſiſt* them with violence. When we doe *not reſiſt*, then we doe *reſiſt*. Submit with

with *patience* to endure their *perſecution*, but fall not away with *diffidence* from the truth of thy *profeſsion*. When the tentations of *Sin* do *aſſault* vs, our *reſiſting* then is our *not conſenting*. So long as we *conſent not* to the *ſuggeſtions* of *Sinne*, ſo long we make *reſiſtance* againſt them. *Bare ſuggeſtions are no Sinnes.*

Well, it is a difficult thing to be a *good Souldier*; by conſequent to be a *good Chriſtian*. So you may gather by this. He muſt be *in vtrumq; paratus*, euery way prouided as you ſee, both *ad faciendum*, and *ad patiendum*, both to doe, and to ſuffer. In *reſiſting* againſt *Sin*, there he muſt be an *Agent*; in *reſiſting* againſt *Sinners*, there he muſt be a *Patient*. Little doe Epicures & worldlings know, our wanton and delicate Profeſſors, ſuch as *liue at eaſe in Sion*, little do they know what belongs either to the one or to the other. Yet we for our parts muſt know it, and not onely know it, but

Amos 6. 1.

Plut. in vita Hannibal.

professe it, and not onely professe it, but practise it. *Plutarch* writes of *Hannibal*, that being but a *Childe*, his father at a sacrifice made him sweare, that when he came to mans state, he would be a mortall enemie to the *Romanes*. Let's remember we haue all taken the like oath; we in the *Sacrament*, as he at the *Sacrifice*. Euen while we were *Children* you know, and had the *Sacrament of Baptisme* administerd vpon vs, we did then promise and sweare vnto God, that we would be mortall enemies to *Sinne* and *Sathan*, and manfully fight his battels against all that should oppose vs.

I! but *vsquequo Domine, vsquequo*? How long *Lord*, how long must this *conflict* continue, must this *resistance* endure? I am now gotten to the last poynt of all, the *virtus continuandi*. You see I doe but *summa sequi fastigia rerum*; I doe but crop a few principall heads; cull here a berry, and there

there a berry, but the greateſt part of the fruit I leaue vngathered, becauſe I would not haue the vintage too long. For the time of *continuance* therefore, it muſt be εἰς τέλος, *to the end*, μέχρις αἵματος, ſayes the *Apoſtle vnto bloud*. Peraduenture God will haue vs die in the maintenance of his quarrell, he wil haue vs witneſſe it with our liues, ſeale it with our *blouds*. Be it ſo. It ſhall be with vs as with *Epaminondas*; wee ſhall conquer though we die. Neuer let the blaſt of ſuch a threatning diſcourage vs; neuer let it be like *Gideons* proclamation in the eares of his faint hearted *Souldiers*, to make vs forſake our colours, and flie the field. If we begin to faint a little, let vs looke to our *Leader*. *Conſider him* ſayes the *Apoſtle* in the *verſe* before my Text: *Conſider him* both as our *Leader*, and as our *Pay-maſter*. As our *Leader*; for ſo we may bee bold to follow after him: Marching vnder his conduct, it is not poſſible for Iudg. 7. 3.

vs to misse-carry. *Quales duces tales milites* sayes one. Such as the *Leaders* are, such are commonly the *Followers*. It hath beene a pretie question among curious wits, whether a *Hart* leading an armie of *Lyons*, or a *Lyon* leading an armie of *Harts*, whether of these would haue the victory if they should ioyne battell together. And the answere hath beene, that in all probabilitie of coniecture, the *Harts* would haue the victory, because a *Lyon* is their *Leader*. For the courage of the *Leader* breaths resolution into the *Followers*, and makes euen *Cowards* to be *valiant*. If thus, how happie are we then; sith though of our selues we are a sort of *heartles Harts*, amated with euery feare, affrighted with euery danger, yet because we haue a *Lyon* to our *Leader*, the *Lyon of the tribe of Iudah*, that neuer came from the field but hee brought home victorie with him. That which *Dauid* sung of *Saul* and *Ionathan*,

Chabrias. Plutarch. Apoph.

Apoc. 5 5.

Ionathan, it may more truely be applyed to him. *His bow neuer turned backe, his sword neuer came home emptie.* And therefore as *Alexander* laid of *Antipater*, when he betooke him one night to his Cabbin; *That so long as Antipater watcht, he might be bold to sleepe*; so may we say (Beloved) when we goe after *Christ* into the battell; That as long as he leads the way, we need not be fearefull to follow. He both *leads* vs and *fights* for vs. *Certantem inspectat, Deficientem subleuat* sayes Saint *Austen*: He beholds vs when we fight, relieues vs when we faint. Considering we haue such a *Leader* to goe before vs, we neede not be discouraged.

2. Sam. 1. 22.

Tuto dormiui, vigilauit Antipater. Plut. Apoph.

In Psal. 32.

Consider him not onely as our *Leader*, but as our *Pay-master*; wee shall haue a *Pay* from him that will bee worth our *fighting* for: when wee haue done our *resistance*, he will giue vs our *recompence*; he will honour vs with a *Crowne*, when we haue ended

our *Combate. Pugna brevis, Corona immarcescibilis* : A momentany combate, but an immarcessible Crowne. Ah but yet it troubles vs to thinke that we must loose our blood in the quarrell; ah but let it neuer trouble vs to loose *Ours for him*, seeing it neuer troubled him to loose *His for vs*. Do you not remember what the people said of *Dauid*; 2 *Sam*. 18. 3. They said, *His life was worth more then ten thousands of theirs*. So may wee say of *Christs bloud*; *One drop* of his, it is more precious then *ten thousand Riuers of ours*. Ours for him is but *Ad attestationem fidei*, To witnesse the profession of our faith: His for vs, *Ad ablutionem peccati*, To wash away the guiltinesse of our sinne. As euer wee desire therefore to haue *Christs bloud* a sacrifice for vs, wee must be willing to offer *ours* as a sacrifice for him. *Lord Iesus*, if thou wilt haue it so, make vs willing that it should be so. Let vs willingly re-

solue

ſolue to ſhed ours for thee, and bee thou graciouſly pleaſed to poure out thine vpon vs. *Thy blood be vpon vs, O Lord, thy blood be vpon vs*: Wee wiſh it not as the trayterous and trueulent *Iewes* wiſh it; not the *guilt* of it: Oh no, not the *guilt* of it *Lord*, but the *merit* of it. *The merit of thy blood*, let that be vpon the heads of vs all, and vpon the heads of our children for euer. Mat. 27. 25.

So now I haue done with the *Text* in the ſence that the *Apoſtle* meant it, ſhowne you (as I can) what belongs to the *ſpirituall reſiſtance*; to the *fighting of the good fight of Faith*. A *fight* that we are all called to, in being called to be *Chriſtians*, and from the ſeruice of which, there is none of vs that muſt looke to be exempted: Not the *youngeſt*, not the *oldeſt*, not the *weakeſt*. Not the *youngeſt*, for euen children as ſoone as they be borne, they haue preſently their names put into the *Check-rowle*, and receiue from their

their *Captaine* their *preſſe-money* in their *Baptiſme*. Not the *oldeſt*, for though the *Romans* had among them their *Milites emeriti*; Souldiers, who when they came to be of ſuch an age they were diſcharged from the ſeruice of the warres, and liued freely vpon their penſions; yet God (*Beloued*) hath no ſuch *Souldiers* in his warres; none that by reaſon of his age muſt looke to be diſcharged the field, or exempted from ſeruing vnder his banner: they muſt be his *Trierÿ* here, and till death giue them a diſcharge, they cannot be *Emeriti*. Finally, not the *weakeſt*, whether made weake by *ſickneſſe*, or weake by *ſexe*. The man that lies ſicke vpon his bed, hee may fight and conquer in this battell, as well as he that can carrie armes into the field; yea, and they that are of the weaker *ſexe* to, weake and tender *women*, though ſo tender that they dare not *ſet the ſole of their foote vpon the ground*, yet they haue

Deut. 28. 36

alſo

alſo their part to fight in this combate. God calles them all to bee his *Souldiers*, and he hath his band of *Amazons* among them. It is admirable to reade with what heroicall fortitude and valour a great many of them haue reſiſted. Their very *Torturers* and *Perſecuters* haue beene ſtricken with conſternation and amazement to behold it. This being the condition then that wee are all called to, it is this wee muſt all prepare for. Euery one get the *Armour of God* about him, that hee may be able to *reſiſt in the euill day*. Think it not enough to looſe your *goods* for *Chriſts* ſake, but reſolue to loſe your *blouds* likewiſe, if he wil bring you to the altar. As *Lorinus* writes of *Iohannes Eleemoſynarius*, that when the people wondered to ſee how beneficient and bountifull hee was, in the ſuſtaining and ſuccouring of poore *Chriſtians*: *Oh but brethren* (ſaith hee) *I haue not yet ſhed my blood for you as my*

Epheſ. 6.13.

Lorin in 1. *Epiſt. Ioh. cap.* 3.

my Maſter hath commanded me. Learn you all the like reſolution: Learne to be *ſtrong in the Lord, and in the power of his might:* Feare not *Tortures*, feare not *Tyrants*; ſay with Saint *Paul*; *My life is not deare vnto me, ſo I may fulfill my courſe with ioy.* And let it be with you as with Saint *Chryſoſtome*; when his enemies threatned him with torture and with death; what could one ſay that ſtood by? Neuer threaten theſe things to him; *Nihil timet Chryſoſtomus niſi peccatum: Chryſoſtom* is afraide of nothing but of ſinne. So hauing *quitted your ſelues like men*, a *Crowne of righteouſneſſe ſhall bee giuen you*; and when you haue *finiſhed your courſe* in the *Church militant*, you ſhal bee taken vp into the *Church triumphant.*

Acts 20. 24.

And now I muſt humbly entreate of you, to lend me your patience yet one quarter of an houre more, that I may

I may worke ouer my *Text* once againe, and apply it a little to our owne purpoſe, as at firſt I promiſed it: I haue giuen you the *kernell* of it alreadie, but now I muſt make meat of the *ſhell*. It is not like the *huske of an Acorne*, good for nothing but for the Hogges; but like the *mace about the nutmeg*, fragrant and ſauoury: Briefly, it is of vſe in the *Letter*, as well as in the *Allegory*.

To ſpeake according to the *Letter* therefore: Looke what the *Apoſtle* ſaid to theſe *Souldiers*, the ſame I may ſay to you, as you are *Souldiers* in another kinde, not *Church-Souldiers*, but *Field-Souldiers*; men of the *military profeſsion*, as well as members of the *militant Congregation*. Your profeſſion is Honourable, your deſignes generous, your preparations worthy and noble; but *you haue not reſiſted vnto bloud*.

You haue not] Now bleſſed be God you haue not. I repeate it not by way

way of *exprobration*, but by way of *congratulation*. It is not any reproach to you at all, but it is the *mercy* of God to you; his *mercy* to vs as well as to you. Oh how much are wee bound vnto him! that wee haue so long fitten vnder our *Vines and Fig-trees* in peace; that we haue heard of *no violence* all this while, *no leading into captiuity, no complaining nor crying in our streetes. Blessed are the people*, saith the *Prophet, that be in such a case.* And *blessed be the Lord our God* (say I) that we are in this case. Happie, happie it is with vs, that wee know not what the miseries of warre meane.

Psal. 144. 15.

Virgil. Aeglog. 1.

—— En quo discordia ciues
Perduxit miseros.

They bee sad and tragicall effects that warres doe bring forth. I neuer read them more wofully described, then by the Pen of the *Prophet*; *Lament.* 5. It is a bleeding complaint that he makes there. He complaines how their *Inheritances were all turned*

to

to ſtrangers, and their houſes to Aliants. Children were left fatherleſſe, Mothers were left widowes. The water that they drunke, they were faine to buy it with money, and the bread that they eate, to get it with the perill of their liues. Their neckes were held vnder perſecution, and their skinnes were blacke like an Ouen. Seruants were ſet to rule ouer them, and there was none to deliuer them out of bondage. There Virgines were rauiſhed, and their Women defiled in the very ſtreetes of their Cities. Their Princes were hanged vp by the hands, and the faces of their Elders were diſhonoured: Their young men were put to grind, and their tender children broken vnder the burden that they carried. They had neither iudgement in their gates, nor ioy at their feaſts. Worſe then all this, the houſe of God was laide waſt, and the Congregations of the Saints were diſperſed. *The Mountaine of Syon was left deſolate, and the Foxes ran vpon it.* Such be the miſeries of *warre:*

ſuch

ſuch the hauocke and ſpoile that the Sword brings.

And yet *dulce bellum inexpertis*: Warre is ſweete for all this, to them that know it not. To them that know it not indeede. But it is Gods ſweete mercie to vs that we know it not. You *play* well as you *play* now. It was a *bloudy play* that we reade of, 2 *Sam.* 2. betweene the ſeruants of *Iſhboſheth* and the ſeruants of *Dauid*. *Let the young men riſe and play before vs*, ſaith *Abner* to *Ioab*: And what was the *play* they had? *Euery one tooke another by the head, and thruſt his ſword through his ſide.* Long may you all ſit, before you be bidden riſe to any ſuch *play*. Let the glorie of it bee what it will. I confeſſe there is a great deale of glorie atchieued in the neceſſary ſeruice of a iuſt warre. But what ſaid *Iehoaſh* to *Amaſiah*, 2 *Kin.* 14. 10. *Brag of glory and tarry at home.* Beloued, I wiſh the ſame vnto you; That you may all tarry at home ſtil, and

and bee content with the *glorie* that you haue: Neuer may you come to that honor (which yet many a braue Souldier hath counted his beſt honour) to ſhew what *wounds* and *ſcars* you haue brought from the field with you. But goe fairely on (as you doe) with theſe ſame *Salmacida prælia*, theſe ſame friendly frayes, and peacefull skirmiſhes that you are in, from whence at night you may come home againe *Sine ſanguine*, though perhaps not *Sine ſudore*; ſweating perhaps, but yet not bleeding. Neuer may it be ſaide of you, that *you haue reſiſted vnto blood.*

Well, this is the *mercy of God* to you yet, that you haue *not hithertoreſiſted.* But are we ſure it will be thus alwaies? Shall *Ianus Temple* be ſtill ſhut? or haue we any *Pattent* ſealed vs of our peace? Is there now no feare of any danger? nor no needs of any preparation? Are we bidden, as it is *Eſay* 2.4. *to breake our ſpeares into plow-*

ſhares, or our ſwords into ſithes? Or as it is *Michah* 4.3. Hath it beene ſaid to vs that *wee ſhall not learne to fight any more*? Some may obiect thus perhaps; *Non neceſſarij milites, quia deſunt hoſtes*: Wee neede no *Souldiers*, becauſe we haue no *enemies*. I would we had not: but euery wiſe man that hath *his eyes in his head*, will eaſilie acknowledge, that we haue both neede to feare, and cauſe to prepare. Wee know the *Children of Edom* well enough, what they haue heretofore *cried againſt Ieruſalem*. Wee remember what *Balak the King of Moab hath deuiſed, and what Balaam the ſonne of Beor hath counſelled*. *Spaine*, and *Rome*, they haue heretofore confederated againſt *England*, like *Ahab* and *Benhadad*, againſt *Iudah*. If we need feare no *inuaſions*, whence come our *Treaſons*? Come they not both out of one *forge*? are they not both hammered vpon one *Anuile*? Sure they that *ſhoote* at vs in a *vault*, they would

Pſal. 137.7.

Mich. 6.5.

ſhoote

ſhoote at vs in a *field* if they durſt. They would ramme their *powder* into *barrels of ſteele*; as well as into *barrels of wood*. Wee neede not doubt therefore but we haue *enemies*. Wee may rather doubt what *friends* wee haue, then what *enemies* we haue.

Beſides this, what ſhall we thinke of the many *prodigious and portentuous ſignes* that wee haue latelie ſeene & heard of; as if *Nature* were growne monſtrous? Strange *Comets* in the aire, ſtrange *concuſsions* of the Earth, ſtrange *diſeaſes* vpon the bodies of men: *Waters* ſtrangely turned into *blood*. A whole *Towne* with all the Inhabitants of it, moſt ſtrangelie ſwallowed vp into the ground; not one ſoule in it left aliue, nor ſo much as any Monument of it remaining to be ſeene? Shall we thinke theſe be all *Mutes* and *Blancks*? and that God ſpeaks nothing to vs in them? Think it who will, I will not.

Vide Gallo-Belgici narrationem hiſtoricam pro anno præſenti.

It might bee obſerued alſo, how

Maximilianus Archidux Auſtriæ.

the hand of God hath been lifted vp to ſtrike many great *Princes* of late. A great *Duke of Auſtria*, a great *Emperour* and *Empreſſe* of *Germany*, a great *Queene* in *England*; and that which I cannot yet ſpeake of, but with trembling and ioy: the verie *Crowne of our head*, it was falling, it was falling. He that is the *light of our eyes*, and the *breath of our noſtrils*, vnder whoſe gracious ſhadow wee are all preſerued; his *light* was almoſt quencht, his *breath* was almoſt taken from him. Oh what a gap had there then beene made for the *Enemy* to haue ſtept in? wee might then haue felt to our coſt, what neede there would haue beene of *preparation for reſiſtance*: But as *Paul* of *Epaphroditus*; *The Lord hath ſhowen mercy vnto him; and not to him, but to vs alſo* (magnified and bleſſed be his name for it) in vouchſafing him recouerie. Our *vnthankfulneſſe* for him, had almoſt loſt him. Let me ſpeake freelie. There

Phil. 2. 27.

are

are a ſort of *winter graſhoppers* among vs; a generation that is euer murmuring and repining: They conſider not what ſtore of *bleſsings* they enioy, but ſtill they are complaining of *burdens* and *grieuances*; ſtill obiecting that the former times were better then theſe. There may a day come, when they ſhal wiſh to ſee the things they ſee now, and they ſhall not ſee them. In the meane time, little doe they know what an inualuable loſſe it would haue beene, if this *Diamond* had fallen out of our *Ring*. *Oh thou preſeruer of men, hide him ſtill as a choſen ſhaft in thy quiuer, and binde his ſoule vp in the bundle of life. As for the ſoules of his enemies, let them be caſt like a ſtone out of the middle of a ſling.* 1 Sam. 25. 29.

I haue one thing more to name yet, that tels vs what great cauſe we haue to feare; greater this then any of the other. Will you aske what it is? It is the *inundation of Sinne*, that ſo immeaſurably ouerflowes in all

places of this land. Oh the crying ſinnes, the crying ſinnes of this land; they will neuer let heauen be at reſt, till it haue ſent them a ſcourge. It is an admirable peice of newes that our late *Gallo-Belgicus* reports about the towne of *Pleurs*, I told you of euen now; that was ſo ſtrangely ſubuerted vpon the ſudden, and lies buried to this day vnder it's owne aſhes, without hope of any poſſible reſtauration. A while after the ſubuerſion of it, diuers neighbourers that repaired thither would needes attempt to dig into the ground that they might ſee what they could finde. Among other things that they found, God directed them to a *Stone*, which when they had taken vp, they ſaw ſomething written vpon it in *Hebrew letters*, as if (like the *Tables of Stone*, that were giuen to *Moſes* in mount *Sinai*) it had beene grauen with Gods own finger. The writing was this;

Page 4.

Thus ſayth the Lord; My word is like

like fire, and like a hammer breaking the Rockes. Goe out of Babylon, and euery one looke to the ſauing of his owne ſoule. Let none winke at his ſinnes, for the vengeance will come, and all ſhall be rewarded according to their wickedneſſe.

Beloued, I deſire not to ſit like an omnious *Rauen* vpon the houſe-top, croaking out any fatall preſages of one or other euill that may come vpon the *Land* that we liue in: The Lord turne it from vs in mercie, and rather ſend it to fall vpon the heads of our enemies. But when vpon euery *Stone* in the ſtreet, we may ſee the *ſinnes of the Land* to be written, written as with *a pen of Iron, and graven as with the poynt of a Diamond*; how can we but feare, leaſt there be a *ſtone* falling from heauen, vpon which our *Iudgement* is alſo written, the deſtruction & ruine of our *Land* engrauen with Gods owne finger ſhortly to be accompliſht. Ier. 17. 1.

Well then beloued: Seeing there be ſo many things that make vs to feare danger, how can any *preparations* be vnneceſſary to preuent danger? To God-ward our onely *preparation* muſt be by *repentance*. But againſt other enemies; ſuch as you are now prouiding, that you may be readie for *reſiſtance*. Looke what the *Apoſtle* here requires of his *Souldiers*, the very like vnto it is expected from you. A *reſiſting*, and a *perſiſting*. *Preparation* for the one: *Reſolution* in the other.

Remember firſt; It is but a place of *reſiſtance* that you ſtand in. You muſt onely prepare to *reſiſt*, not to *aſſault*. As it is in the other combate, ſo in this. We are not *Aſſaulters* in the other but onely *Reſiſters*. Neither muſt we be here. *Reſiſt* we may, if another offer vs any violence: But vnleſſe violence be offered vs, we haue no warrant to *aſſault*. Now *reſiſtance* firſt of all, it muſt be made

you

you know againſt them that be *Enemies.* You muſt therefore take heed of it among *your ſelues.* Among your ſelues, let all vnitie and concord bee preſerued. Let not the leaſt murmure of any *reſiſtance* be heard of. *Ageſilaus* was asked the queſtion, why the cittie of *Sparta* was built without wals. Poynting to the *Cittizens* he anſwered; *En muros Sparta,* Behold the wals of *Sparta. Spartaes Cittizens are Spartaes wals.* As long as the *Cittizens* be vnanimous among themſelues, they feare not the inuaſion of any *Enemy.*

Marry; *reſiſtance* againſt an *Enemy* and ſo *Preparation for reſiſtance*; that is both *neceſſary* and *honourable*:

1. It is *neceſſary*; becauſe there can be no ſafetie without it. In what a caſe was the land of *Iſraell*, when among *fortie thouſand of the people, there was not a ſpeare, nor a ſhield to be ſeene*? The ſight of a weapon (we ſay) ſcars a Theife. What theiuerie there Iudg. 5. 8.

there is in hand we know not: But we heare of great *preparations* that others make abroad. Beloued, It cannot be amisse for vs to haue an eye to our owne safetie, though we suspect not their fidelitie: Though we prepare not *for them*, we may prepare *with them*. We may be in readinesse to *resist*, if they offer any *assault* vnto *vs*, though for our owne parts we intend not to offer any *assault* vnto *them*. Be none so absurd as to obiect, *We put our confidence in God, and we trust he will defend vs*. Grant we doe so, yet for all that; *Si periculum quod cauere possumus, non cavemus*; If wee preuent not those dangers our selues which wee haue meanes to preuent, we doe rather *Deum tentare*, then in *Deo sperare*; we do rather tempt God then trust God. But what is *Munition* without *Men*? Or what are *weapons* without *Warriours*? As good no weopons at all, as no dexteritie to vse them. It is reported of *Lycurgus*, that

Aug. de ciuit. Dei. lib. 16. cap. 19.

that he trained vp the children of the *Lacedemonians*, when they once came to be ſeauen yeers of age, in all kinds of martiall and warlike exercíſes; So that it was a wonder to behold their actiuitie and valour. And very probable it is, that the like diſcipline was vſed among the *Iewes* themſelues. For 1. *Chro.* 12. 38. it is wonderfull to obſerue, what a multitude of expert Warriours they had among them: *Three hundred and two and twentie thouſand, euery one able to lead an Armie.* Where there is this abilitie to performe, there will bee the more boldneſſe to attempt. *Nemo facere metuit, qui ſe bene didiciſſe confidit*, none will be afraid to fight, that knowes he hath skill to fight. Mary, if one haue a weapon, and no skill to vſe it; alas, what ſhall we ſay to him? We may ſay, as it was ſaid to one that had gotten him a faire *Buckler*, gaily guilded and trimmed: one told him, he did well to beſtow ſuch coſt vpon

Plut. in vita Lycur.

vpon his *Buckler*. It was a ſigne *that he truſted more to his Buckler then to his ſword*. So then; it is *neceſſary* you ſee, that there ſhould be *preparation for reſiſtance*; that there ſhould be both *armes* in readineſſe, and *men* in readineſſe. For there can be no ſafetie without it.

2. As it is *neceſſary*, ſo it is *honourable*. What nobler or more honourable exerciſes then ſuch as theſe, to him that hath any maſculine ſpirit in him, him that carries the mind of a man? Shall he liue like a luſkiſh *Sidonian*, or like an effeminated *Sybarite*, languiſhing in eaſe, and *rauelring* out his time in courtſhip and dalliance? Shall he doe nothing but ſit ſinging and ſonnetting among *Ladies* and *Gentlewomen*, or perhaps ſtretch his armes now and then at *Shittlecock* or *Biliards*? Shall he bee like that *Mindyrides* that *Seneca* writes of, that could not endure to ſee a man digge: *Latus condoluit*, it made

Lib. 2. de ira. cap. 25.

made his ſides ake to ſee him: And when he lay ſtreaking himſelfe vpon a bed of Roſes, he complained he lay vneaſily, *quod foliis roſæ duplicatis incubuiſſet*; becauſe he felt a leafe double vnder him? Such be a ſort of the feather-headded Gallants that walke the ſtreetes of our Cittie: *Women like men*, as the Prophet *Nahum* cals them; *Thy men within thee are like women.* Nah. 3. 13. *Virorum fœmineæ, fœminarum viri*, as one ſayes: women among men, and onely men among women. Make *Captaines* and *Colonels* of theſe: They will be euen ſuch as the Prophet ſpeakes of there: *Captaine Graſhopper*, and *Colonell-Locuſt*. They will not dare to trie a battell with *Æſops* frogges, if they come againſt them with Bul-ruſhes. As much in effect is ſayd of them, by *Nahum* himſelfe. He likens them to *Fig-trees* when the *firſt ripe Figges* are vpon them, *Shake them, and they drop into the mouth of the Eater.* So theſe:

Vetuit illum, opus in conſpectu ſuo facere.

Verſ. 17.

theſe: draw but a ſword at them, they fall downe at the foote of the *Aſſaulter*.

What an honour is it therefore to you of this Societie, that you haue ſo nobly engaged your ſelues in an exerciſe of this nature, which is indeed both for the *ſafetie* and for the *glory* of the Kingdome. Me thinkes I cannot ſay whether you make a better ſhew, when you are *togati*, or *armati*, in your gownes, or in your armes; whether when you are habited as *Senators*, or accoutred as *Souldiers*; whether in your *Citie-liueries*, or in your *Captaines colours*. In the one, we ſee the happie fruites of a well ordered peace: In this other, generous preparations for a lawfull warre. In the one, you maintaine the honorable ſeates of *Iuſtice*. In this other, you aduance glorious *Tropheys* vnto *Fortitude*. And doubtleſſe hee is the onely abſolute and compleate man, in whom is the concurrence of

of those two vertues, *Prudence* and *Valour*, he that is both an *Vlysses* at home, and an *Achilles* abroad; he that hath both a *head* for Counsell, and a *hand* for action. For *Gentlemen in the Country*, to haue raised such a Societie, and erected such an exercise, though it had beene worthily done of them, yet lesse commendable in them, then in you. In regard of their habitation, education, condition, probabilitie of reason sayes, they bee better accommodated. You haue the greater honour therfore that being of the qualitie you are, rather *Marchant-like*, then *Martiall-like men*, fitter for an *Appij forum*, then for a *Campus Martius*; that yet you do so willinglie offer your selues in so heroicall a seruice, follow it with such industrie, maintaine it with such charge, that the world may see your hearts are not altogether set vpon your ease, and vpon your profit. There rises a better report by this meanes

meanes to you of *London*, then to them of *Laish*. You know how the *spies of Israell* found and reported them, *Iudg.* 18. 10. *Terra fructuosa, gens otiosa*: A fruitfull Land, but a lazie people; and that made them a prey to their enemie.

What now remaines, but that you be animated with all possible excitations and encouragements, to goe on in your strength, and to maintain what you haue begun? as you haue prepared for *resisting*, so to be resolute in *persisting*? I wish nothing may be wanting vnto you, that may any way encourage you. To say truth, wee should all ioine together, to set forward so noble a designe, some in one kind, some in another. I remember what a reuerend *Diuine* said; one, who while he liued, he was the *Ornament* and *Oracle* of our *Cambridge Vniuersity*. At a certaine *Commencement time*, when there was a *Musicke act* to bee kept, they of the *Act* made re-

queſt

queſt that they might beginne with their *Muſicke*. Hee would not ſuffer it, but according to the wonted laudable cuſtome, hee would haue the *Diuinity* to beginne. Nay, ſaith he; *They ſhall firſt heare vs diſpute, becauſe we cannot ſing; afterward we will heare them ſing, becauſe they cannot diſpute.* I apply it to my purpoſe thus. That which one is not able to doe, let another helpe to doe. There are a ſort of wealthy Citizens, that are not able, or not fit perhaps, to doe *perſonall* ſeruice in this action. What they cannot doe by *perſon*, let them doe by *purſe*. Some that haue not gold to offer, are willing to offer themſelues. Others that are willing to ſpare themſelues, let them offer their gold. Spare from your vanities and ſuperfluities, from the pride of your apparell, the pompe of your ſhewes, the luxurie of your feaſts; ſpare, and caſt into this treaſurie, where you ſhall but lay vp a *ſtocke for your common*

Doct. *Whitakers. Illi nos audiant dicentes quia canere nõ poſſumus; Nos illos audiemus canentes quia dicere non poſſunt.*

mon safety. Remember, it is not your wealth that will deliuer you in the day of battle: deliuer you? Nay, it will rather betray you, rather bee a baite for your enemie, then a bulwarke to your selues. Thus it was with *Hezekiah.* The sight of his treasure, had almost lost him his Kingdome. And so *Hannibal* told *Antiochus* when *Antiochus* shewed him what an army he had prouided, richlie stored with gold and siluer; but otherwise men of no extraordinarie either courage or strength. He asked him, if he thought that armie would not be sufficient for the *Romans*? *Hannibal* answered him; *Yes, that it would, though the Romans were neuer so couetous*: Intimating, there was spoile enough to enrich them, though not force enough to withstand them. You therefore that cannot be Souldiers, make Souldiers: be helpefull with your *purses*, seeing you cannot be seruiceable in your *persons.* Let your

2. King. 20. 13

Plut in compar. Hannib. & Scip.

your *Mammon* helpe to fight for you, and *make you friends* of it that way.

We for our parts, we that are of poore *Leuies* Tribe, we will helpe you what we can too. Though wee cannot by our *purses*, nor though we cannot by our *persons*, yet we will helpe you by our *prayers*. We will carry the *Arke of God* for you whensoeuer you goe into the battell. If you doe *nostram causam agere gladijs*, we will *vestram agere precibus*. If you fight for vs, we will pray for you: We will *hold vp our hands* to God for you, as *Moses* did for *Ioshua*, when he fought against *Amalek*. Exod. 17.11.

For your selues last of all; Continue to be your selues still; and (as the *Angell* to *Gideon*) *the Lord be with you, you valiant men*. It is true, there hath beene yet but little proofe of your valour. I wish as I wisht before; that there neuer may be greater. If greater must be, the God that Iudg. 6.12.

sittes aboue, strengthen you with courage, & crown you with victory. You must looke to find a difference then, betweene those skirmishes and these velitations. But that which was *Senecaes* resolution, let that bee yours. I affect not (sayes he) the contentions of warre, yet if I cannot auoyd it, but that I must be engaged in them, *& famem & frigus, & omnia quæ belli necessitas adfert, generose feram*; be it hunger or colde, or whatsoeuer the necessitie of the war shall cast vpon me, I will freely and generously beare it. Carry in one word, this comfort away with you: He that dies a good *Souldier*, dies a good *Martyr*. It need not trouble you though you die not in your beds, if you be sure you die not in your sinnes.

Seneca in Epist.

The Lord strengthen vs all, to be good *Soldiers* in the battels to which he shall call vs, and so to *fight the good fight of faith*, that hauing couragiously

ly *reſiſted*, conſtantly *perſiſted*, euen to the effuſion of our bloud, we may in the end receiue a Crowne of righteouſneſſe from him, who *by his own bloud hath redeemed vs vnto God.* So ſhall we ſing ſongs of victorie to him that hath got the victorie for vs, *bleſſing, and glory, and wiſedome, and thankes, and honour, and power, and might, to our Lord Ieſus Chriſt, for euer and euer.*

2. SAM. 10. 12.

Be ſtrong and valiant for our people, and for the Cities of our God, and let the Lord doe that which is good in his eyes.

FINIS.